

CONFIDENTIAL.]

[No. 21 of 1894.

## REPORT

ON

## NATIVE PAPERS

FOR THE

Week ending the 26th May 1894.

## CONTENTS:

	Page.		Page.
<b>I. - FOREIGN POLITICS.</b>		<b>(1) General—</b>	
Nil.		Cholera at Mecca ... ... ...	400
<b>II.—HOME ADMINISTRATION.</b>		A grog shop at Gournadi ... ...	ib.
<i>(a)—Police—</i>		The extra allowance granted to post peons ...	ib.
Chaukidars after the passing of the Chaukidari Act 395 The question of the location of houses of ill-fame ... ib. Dacoities near Calcutta ... ... ib. Increase of theft in the mufassal ... ... ib. The promotion of a Police Inspector ... ... ib.		Manufacture of salt for domestic use ...	ib.
<i>(b)—Working of the Courts—</i>		Salt manufacture for home consumption ...	401
The Honorary Magistracy ... ... ib. The Joykrishnapore Honorary Bench ... ... ib. The case of the Hindu constables of Dinajpur ... 396 Mr. Douglas, Judge of Dacca ... ... ib.		The special train allowance question ...	ib.
<i>(c)—Jails—</i>		The riot despatch ... ...	ib.
The escape of a lunatic from the Murshidabad Lunatic Asylum ... ... ib.		The riot despatch ... ...	ib.
<i>(d)—Education—</i>		The special train question ... ...	402
The want of a Persian teacher in the Chatmohar Entrance School ... ... ib. The proposed play-ground for school-boys ... ... ib. A place of recreation for Calcutta boys ... ... ib. School books by educational officers ... ... ib. The proposed play-ground for school-boys ... 397 The proposed play-ground for school-boys ... ib. A recreation ground for Calcutta students ... ib. The Calcutta University ... ... 398		A grievance of the postal peons of East Bengal ...	ib.
<i>(e)—Local Self-Government and Municipal Administration—</i>		The Government despatch on the cow-slaughter riots ...	ib.
The management of the Chandranath Cholera Ward ib. Grievances of the rate-payers of the Berhampore Municipality ... ... ib. The cost of the proposed water-works at Berhampore ... ib. Disposal of the dead bodies of Hindus in Benares... ib.		The special train allowance question ...	ib.
<i>(f)—Questions affecting the land—</i>		Promotion of three officers guilty of oppressing the Hindus ...	403
Mr. Luttmann-Johnson's proposal relating to the realisation of the sadar revenue ... ... 399 Oppression of raiyats by zamindars ... ... ib.		Government's policy in the Police and the Penal Code ... ... ...	ib.
<i>(g)—Railways and communications, including canals and irrigation—</i>		<b>III.—LEGISLATIVE.</b>	
The Rajputra road in the district of Barisal ... ... ib. The Anita irrigation canal ... ... ib.		The new Municipal Act ... ...	404
<b>IV.—NATIVE STATES.</b>		The question of Hindu temple properties ...	ib.
Nil.		Public criticism on the Sanitary Drainage Bill ...	ib.
<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>		The Sanitary Drainage Bill ...	ib.
		The Sanitary Drainage Bill ...	405
		<b>VI.—MISCELLANEOUS.</b>	
		The smearing of trees ... ...	ib.
		The tree-marking in Bihar ...	ib.
		Religious quarrels under English and Muhammadan rule ...	ib.
		Whites killing the blacks ... ...	ib.
		<b>URIA PAPERS.</b>	
		The Lieutenant-Governor's tour in Orissa ...	407
		The late Rai N. K. Das Bahadur and Rai Bankim Chandra Chatterji, Bahadur ...	ib.
		Lodging-houses in Puri ...	ib.
		The Ranipur disturbance ...	ib.
		Impending scarcity in Orissa ...	ib.
		Mayurbhanj affairs ...	ib.
		<b>ASSAM PAPERS.</b>	
		Prospects of the crops in Sylhet ...	408
		The 65 year's rule in Sylhet ...	ib.
		Street lighting in the Sylhet Municipality ...	ib.
		Water scarcity in certain villages in Sylhet ...	ib.

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	" Ghosak "	Khulna	....	
2	" Másik "	Calcutta	294	
<i>Fortnightly.</i>				
3	" Bankura Darpan "	Bankura	397	
4	" Kasipur Nivási "	Kasipur, Barisál	300	12th May 1894.
5	" Ulubaria Darpan "	Ulubaria	720	14th ditto.
<i>Weekly.</i>				
6	" Banganivási "	Calcutta	8,000	18th ditto.
7	" Bangavási "	Ditto	20,000	19th ditto.
8	" Burdwán Sanjivani "	Burdwan	310	15th ditto.
9	" Chinsura Vártávaha "	Chinsura	500	22nd and 29th April and 6th and 13th May 1894.
10	" Dacca Prakásh "	Dacca	2,400	20th May 1894.
11	" Education Gazette "	Hooghly	950	18th ditto.
12	" Hindu Ranjiká "	Boalia, Rajshahi	218	
13	" Hitavádi "	Calcutta	3,000	18th ditto.
14	" Murshidabad Hitaishi "	Murshidabad	....	16th ditto.
15	" Murshidábád Pratínidhi "	Berhampore	....	
16	" Pratikár "	Ditto	608	18th ditto.
17	" Rangpur Dikprakásh "	Kakinia, Rangpur	170	
18	" Sahachar "	Calcutta	800-1,000	16th ditto.
19	" Samaj-o-Sáhitya "	Garibpore, Nadia	1,000	
20	" Samaya "	Calcutta	4,000	18th ditto.
21	" Sanjivani "	Ditto	4,000	19th ditto.
22	" Sansodhini "	Chittagong	....	
23	" Sáraswat Patra "	Dacca	(300-400)	19th ditto.
24	" Som Prakásh "	Calcutta	800	21st ditto
25	" Sudhakar "	Ditto	2,000	18th ditto.
26	" Vikrampur "	Lauhajangha, Dacca	600	17th ditto.
<i>Daily.</i>				
27	" Banga Vidyá Prakáshiká "	Calcutta	500	21st and 22nd May 1894.
28	" Dainik-o-Samáchár Chandriká "	Ditto	1,200	20th and 24th ditto.
29	" Samvád Prabhákár "	Ditto	1,435	18th, 19th and 22nd May 1894.
30	" Samvád Purnachandrodaya "	Ditto	300	19th and 22nd to 24th ditto.
31	" Sulabh Dainik "	Ditto	3,000	18th, 19th, & 21st to 24th May 1894.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
32	" Dacca Gazette " ...	Dacca	500-600	21st May 1894.
<b>HINDI.</b>				
<i>Monthly.</i>				
33	" Bihar Bandhu "	Bankipore	500	
34	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	500	
<i>Weekly.</i>				
35	" Aryávarta "	Dinapore	750	
36	" Bhárat Mitra "	Calcutta	2,500	10th and 17th May 1894.
37	" Hindi Bangavási "	Ditto	10,000	14th and 21st ditto.
<b>PERSIAN.</b>				
<i>Weekly.</i>				
38	" Ilblul Mateen "	Calcutta	.....	8th May 1894.
<b>URDU.</b>				
<i>Weekly.</i>				
39	" Akhbar-i-Al Punch "	Bankipore	750	19th ditto.
40	" Darussaltanat and Urdu Guide "	Calcutta	300	10th ditto.
41	" General and Gauhariasi "	Ditto	410	
42	" Mehre Monawar "	Muzaffarpur	150	15th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>URIYA.</b>				
<i>Monthly.</i>				
43	" Asha "	Cuttack	80	
44	" Pradip "	Ditto	.....	
45	" Samyabadi "	Ditto	.....	
46	" Taraka and Subhavartá "	Ditto	.....	
47	" Utkalprabhá "	Mayurbhanj	97	
<i>Weekly.</i>				
48	" Dipaka "	Cuttack	.....	
49	" Samvad Váhika "	Balasore	203	12th, 19th and 26th April 1894.
50	" Uriya and Navasamvád "	Ditto	420	11th, 18th and 25th ditto.
51	" Utkal Dípiká "	Cuttack	450	14th, 21st and 28th ditto.
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
52	" Paridarshak "	Sylhet	480	For the second fortnight of <i>Baisakh</i> , 1801B.S.
53	" Silchar "	Silchar	250	
54	" Srihattavási "	Sylhet	.....	Ditto ditto.



## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Pratikar* of the 18th May says that since the passing of the Chaukidari Act, the chaukidars have become mere adjuncts of the police, and the village people cannot keep them under control. The chaukidars now think that their whole duty consists in regularly attending at the thana and pleasing the officer in charge of it. They no longer keep watch at night as before, and are seldom to be found when disturbances occur.

PRATIKAR,  
May 18th, 1894.

Chaukidars after the passing of the Chaukidari Act.  
The question of the location of houses of ill fame.

2. The *Banganivasi* of the 18th May says that the Viceroy's order to remove all houses of ill-fame in Elliott Road in Calcutta will not be productive of much good, for the unfortunate women who will be expelled from that street will take up quarters in another respectable locality, say Wellesley Street or Wellington Street. Indeed, the location of houses of ill-fame has become a burning question, and Calcutta will not be purged of its impurity so long as prostitutes are not segregated.

BANGANIVASI,  
May 18th, 1894.

3. Referring to the large number of cases of dacoity which have lately occurred near Calcutta, the same paper asks what the Bengal Police is about. This state of things will surely bring discredit on Sir Charles Elliott's administration.

BANGANIVASI.

4. The *Saraswat Patra* of the 19th May says that a large number of thefts have recently taken place in different parts of the country. Government has increased the pay and powers of the village chaukidar, and the villagers have now to pay the chaukidari tax at an enhanced rate; but owing to the perfunctory manner in which the chaukidar now does his duty of watch and ward, a feeling of insecurity has seized the minds of the people. It behoves Government to attend to this matter.

SARASWAT PATRA,  
May 19th, 1894.

5. The *Bangavasi* of the 19th May sees nothing strange in the promotion from the 4th to the 3rd grade of Gayatri Prasanna, the Police Inspector of Basantapur in Bihar, who fired upon the rioters in the Basantapur riot, and sent up as culprits, seven innocent persons who were all acquitted; but finds enough cause for despair as to any reform of the police.

BANGAVASI,  
May 19th, 1894.

## (b)—Working of the Courts.

6. The *Murshidabad Hitaishi* of the 16th May has the following, relating to the appointment of Honorary Magistrates:

MURSHIDABAD  
HITAISHI,  
May 16th, 1894.

The Honorary Magistracy. Many of those who are now appointed as Honorary Magistrates are uneducated or half-educated men, and have very little knowledge of the law. The men who go on flattering the sahebs in order to get Honorary Magistracies, and who covet the honour simply because they think that their power and influence among their countrymen will increase by obtaining it, are not fit persons to be made Honorary Magistrates. In the same way, it is very undesirable that men who, though known to possess landed property, but who are in reality on the verge of insolvency, should be appointed to the office. These Honorary Hakims are very irregular in the matter of attendance at Court, and their irregularity puts litigants to great inconvenience. Many of them are also unable to keep the peshkar and other amla of their court under control, and the mukhtars pleading before them often abuse one another to their heart's content. It is therefore very desirable that Government should take steps to reform the benches of Honorary Magistrates.

7. The *Dacca Prakash* of the 20th May says that the Magistrates of the Joykrishnapur Honorary Bench deserve praise for the way in which they are doing their duty. The District Magistrate of Dacca sometimes sends to them cases

DACCA PRAKASH,  
May 20th, 1894.

The Joykrishnapur Honorary Bench. which are triable by second class Magistrates, and as they are vested with only third class powers, their decisions in those cases have to be sent to Dacca for final orders. But this causes inconvenience, and the Bench should be therefore vested with second-class powers. The Bench should also be empowered to take

applications, in order to save poor people the trouble and the expenses of a journey to Dacca, and the high fees which they have to pay to the mukhtars there.

DAINIK-O-SAMACHAR  
CHANDRIKA,

May 21st, 1894.

8. The *Dainik-o-Samachar Chandrika* of the 21st May says that the appeal preferred to the High Court by the two Hindu constables of Dinajpur against the sentence of imprisonment passed upon them by the Magistrate,

Mr. Tute, and confirmed by the Musalman Judge Nur-ul-Huda, on a charge of having beaten a Musalman for killing cows, has borne no fruit, as no question of law was involved. Mr. Tute could not see that in this case the Musalman did not kill cows for religious purposes, and the Musalman Judge would not see this. Mr. Tute got angry with the defendants for being Hindus. The Musalman Judge should not have heard the appeal. There are suspicions still in the minds of the Hindus in connection with this case.

DACCA GAZETTE,  
May 21st, 1894.

9. The *Dacca Gazette* of the 21st May says that Mr. Douglas, the new Judge of Dacca, is very fond of inflicting heavy punishments, and is sorry if he cannot pass hard sentences. He regretted he was not able to enhance the sentences in appeal cases. What can be the meaning of this? Does he want to be vested with power to enhance sentences, or is it that Government has asked for the opinions of the Judges before undertaking legislation for the purpose?

(c)—*Jails.*

MURSHIDABAD  
HITAISHI,  
May 16th, 1894.

10. The *Murshidabad Hitaishi* of the 16th May says that the lunatic who escaped from the local asylum on the day on which a daughter of the Daroga Babu was married, has not yet been found. The Magistrate of Murshidabad

and the Inspectors of the Asylum are asked to enquire into this matter, and to let the public know the result of their enquiries.

(d)—*Education.*

SUDHAKAR,  
May 18th, 1894.

11. The *Sudhakar* of the 18th May says that the absence of any arrangement for the teaching of Persian in the Entrance School at Chatmohar, in the Pabna district, prevents Muhammadan boys from joining the institution; and the school consequently contains only 40 or 50 Muhammadan students, out of a total of 250 students. The school belongs to a Hindu zamindar, but it also receives some aid from Government. It is to be hoped, therefore, that the educational authorities will have some arrangement made for the teaching of Persian in the school.

BANGANIVASI,  
May 18th, 1894.

12. The *Banganivasi* of the 18th May will not now discuss the question whether Government and the Calcutta Municipality ought to make contribution towards the laying out of the proposed play-ground for schoolboys, and whether the play-ground will be beneficial to the boys, but will only say that the schoolboys have sufficient reason to be grateful to the present Lieutenant-Governor. Sir Charles Elliott is the first Lieutenant-Governor who has devoted so much attention to the welfare of schoolboys.

SAMAY,  
May 18th, 1894.

13. The *Samay* of the 18th May approves of the proposal to convert Marcus Square into a place of recreation for Calcutta boys. Nothing can be said against the site except this, that it is situated in Mechua Bazar Street, which recalls such disgusting memories. Notwithstanding his attempts to do harm to Bengal in matters political, the Lieutenant-Governor deserves thanks for his efforts in the cause of the moral and physical welfare of her boys.

SANJIVANI,  
May 19th, 1894.

14. The *Sanjivani* of the 19th May says that Babu Charu Chandra Mitra should have been included in the Committee appointed to enquire into the charge against Mr. Nesfield, Director of Public Instruction, North-Western Provinces. The writer will anxiously await the result of the Committee's enquiry.

If Sir Alfred Croft institutes a similar enquiry in Bengal, he will find that the Inspectors, Deputy Inspectors, &c., make handsome incomes from school-books written by themselves.

15. The same paper hopes that by the exertions of the present Lieutenant-Governor, the long-standing grievance of the northern quarter of the town, namely, a play-ground for schoolboys, will be removed, and says that all the land required for the purpose should be taken up at once, as otherwise the owners of adjoining lands, knowing that their lands would be taken up, might construct houses upon them in order to get higher prices. The Municipality should also name Mechua Bazar Street after the late Raja Degumber Mitter or the late Ramgopal Ghosh, according as the party of the one or the other should make it a grant of money towards the acquisition and laying out of the proposed play-ground, one-half of the street being named after Ramgopal Ghosh, and the other half after the Raja, in the event of both the parties making offers of money.

The sum of one lakh or so which will be required in excess of the Lieutenant-Governor's estimate, if the whole lot is acquired at once, may be made up by Government contributing a further sum of fifty thousand, the University and the Colleges and Schools giving some ten or fifteen thousand, private subscriptions, and by either of the two parties referred to above, or both of them.

16. The *Bangavasi* of the 19th May says that the proposed play-ground in the northern quarter of the town will undoubtedly be an ornament of the city, but would it be just and proper for Government to open its purse-string for such a luxury at a time of financial difficulty like the present? Kumar Binay Krishna is a rich man, and can afford to spend money on a whim, but Government's money will be the people's blood.

17. The *Dainik-o-Samachar Chandrika* of the 21st May has the following:—  
A recreation-ground for Calcutta students.  
We do not approve of higher training according to English ideas. We, for ourselves, do not think that higher training is in any way helped by bringing together students of all schools and of different ages on a common recreation-ground, and by teaching them gymnastic exercise, by making them act plays, and by giving them the benefit of moral lectures by non-Hindu speakers. When the coming together of the students of one school is so mischievous in its moral results, how much more mischievous must be the coming together of all the students of Calcutta in one place? English ideas of morality differ materially from our ideas on that subject. With Englishmen it is not wrong to sow wild oats before marriage, but our *Shastras* require unmarried youths to lead perfectly chaste lives. It is in our opinion unwise to allow young people with immature heads to form bands or batches. We cannot therefore approve of the Lieutenant-Governor's proposal to form a recreation-ground for Calcutta students at Marcus Square. The estimated cost of the recreation-ground is Rs. 1,30,000, of which the Lieutenant-Governor has undertaken to pay Rs. 50,000 from the coffers of Government, and Rs. 15,000 has been offered by the Higher Training Association which has received that sum from Kumar Binay Krishna. The Lieutenant-Governor can do anything with the people's money, and if he evinces his interest in the work, many other Kumars will be too glad to contribute the remaining sum. The Municipality too, we know, can make over any ground it owns for the purpose of a recreation-ground. What we fail to understand is, what good will be done to the country by the proposed recreation-ground. The excavation of a tank is, according to Hindu ideas, a work of high religious merit, and we cannot therefore approve of the filling up of a good tank, and thereby reducing the people of that quarter to the necessity of depending entirely upon pipe-water. There are many playgrounds for students on the banks of the many tanks in Calcutta. And if a common recreation-ground is absolutely required for the purposes of English higher training, let College Square, Cornwallis Square, or Beadon Square, or Marcus Square be selected for the purpose in preference to the proposed site.

SANJIVANI,  
May 19th, 1894.

BANGAVASI,  
May 19th, 1894.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
May 21st, 1894.

SULABH DAINIK,  
May 23rd, 1894.

18. The *Sulabh Dainik* of the 23rd May has the following in connection with the affairs of the Calcutta University:—

The Calcutta University.

During his Vice-Chancellorship, the Hon'ble

Dr. Gurudas Banerji proposed the creation of a body of Moderators after the model of the London University. But this proposal, wholesome as it was, did not commend itself to the other members of the University. As a consequence, there is now nothing to save candidates from the vagaries of the examiners and the University authorities. Very hard questions are sometimes set, and sometimes a candidate, who has done well in three out of the four subjects in which he is examined, is declared plucked for failing to obtain one mark in the fourth subject! It also happens that a candidate has obtained pass marks in all the subjects in which he has been examined, but the total number of marks obtained by him falls short of the required aggregate by one, and for this he is declared plucked! This year a boy named Tarit Kanti Bakasi, who passed the Entrance and the F.A. examination with great credit, appeared at the B.A. examination, and the marks obtained by him in science and mathematics fell short of those required for the first division by one, and for this he was placed in the second division in those subjects. It is time that the authorities put an end to scandals of this nature.

(e).—*Local Self-Government and Municipal Administration.*

KASIPURNIVASI,  
May 12th, 1894.

The management of the Chan- dranath Cholera Ward.

one Purna Chandra De was attacked with cholera and sent to the Chandranath Cholera Ward at Barisal.

At about 7 in the evening the relations of the patient went to the ward and found him lying alone in a dark room; it is said that he died that very night. It is hoped that the local Assistant Surgeon will enquire into the matter and make better arrangement for the convenience of patients.

PRATIKAR,  
May 18th, 1894.

Grievances of the rate-payers of the Berhampore Municipality.

19. The *Kasipurnivasi* of the 12th May says that on the 1st May last, grievances of the rate-payers of the Berhampore Municipality:—

(1) The drainage system is very bad. The

Sanitary Commissioner remarked in his last report that "it is very defective, the main drain being much choked with jungle; the drains require to be remodelled, as they were not constructed with due regard to levels."

(2) The Vishnupur *bil*, and the *Lakshmi jol* issuing out of it are in a great measure responsible for the present insanitary condition of Berhampore.

(3) The number of public latrines is very insufficient. The Sanitary Commissioner's remark on this point is:—

"The public latrines are not sufficient for the requirements of the people."

(4) The cess-pools and privies are not properly and regularly cleansed. The proposal to construct a cess-pool in every house is very objectionable.

PRATIKAR.

The cost of the proposed water- works at Berhampore.

21. A correspondent of the same paper strongly objects to the proposal of the Murshidabad District Board to make a contribution from its funds towards the construction of water-works in the Berhampore Municipality.

BANGAVASI.  
May 19th, 1894.

Disposal of the dead bodies of Hindus in Benares.

22. The *Bangavasi* of the 19th May has the following:—

A correspondent of the *Bihar Herald*, writing

from Benares, says that the order passed by the

Magistrate of that place, that all the dead bodies of

Hindus should be burnt, has produced a consternation for, according to Hindu custom, the dead bodies of those who die of small-pox or from the effects of snake-bite, and the dead bodies of infants and ascetics, are not burnt. Only the other day, in reply to Raja Rampal's question, Government said that it would not interfere with the disposal of the dead bodies of Hindus, and this reply allayed the fear that had been raised by the Raja's question. The Magistrate's order will constitute an interference with the Hindu religion, and may therefore well alarm the Hindus.

(f)—*Questions affecting the land.*

23. The *Kasipurnivasi* of the 12th May does not approve of Mr. Luttman-

Mr. Luttman-Johnson's proposal relating to the realisation of the sadaar revenue. Johnson's proposal to realise the sadaar revenue in the Dacca Division in three instead of four kists.

If the proposal is given effect to, raiyats will be

obliged to sell their stores of food-grains. The writer is sorry to see the *Dacca Prakash* supporting the proposal.

24. The *Dacca Prakash* of the 20th May has the following:—

Oppression of raiyats by zamindars. Under the British rule, the old zamindar families are being impoverished and ruined, and their place as landed proprietors is being taken up by new men, who have made money by engaging in commercial pursuits. These latter commit gross oppression on their raiyats and on petty landholders. They have hitherto managed to evade all laws enacted by Government in the interest of the raiyat. For instance, a good many of them do not give check-dakhilas to their raiyats as required by the Tenancy Act. By bribing the police and purchasing the good-will of the *hakims* by means of presents, they manage to do anything they like. Government can put down their oppression of their raiyats only by increasing the number of petty landholders; and this it can do by safeguarding the rights of petty landholders and by facilitating the recovery by them of their dues from their raiyats. It should fix the rent of cultivated lands at a fourth of their produce, and in no case should the zamindar be permitted to take a larger share. When a raiyat neglects to cultivate his land with the object of getting a lower rate of rent, the rent should be fixed at a fourth of the produce of the neighbouring lands. Again, when in the case of any land the Court holds a particular rent to be equivalent in value to the fourth part of its produce, that rent should be considered legal so long as that order of the Court remains in force. Also, when the rent of any land is fixed by mutual agreement of the raiyat and the zamindar, it should be considered legal so long as the Court does not declare it to be otherwise on the ground of its not being equivalent to a fourth part of the produce. In case the value of the produce of any land cannot be correctly ascertained by the raiyat and the zamindar, the Court should fix the value and lay down the rent. These suggestions will, if given effect to, tend to put down oppression by the big zamindars, for the rents of lands being fixed at a fourth part of their produce, any attempt to evade the legal rate can be easily detected.

Again, the right of realising rent by means of certificates should be conceded to the zamindars, whenever they can show that the raiyats know what is due from them but are still wilfully withholding the payment of the same. Moreover, it is hardly fair that the right should be conceded in the Government khas mahals and in estates brought under the management of the Court of Wards and should be denied in other zamindaris. If the raiyat can show that more than what was due from him has been taken from him by means of a certificate, he will be entitled to a refund of the portion taken in excess. If, in consequence of these measures the number of petty landholders increases, a feeling of rivalry among them will effectually put a stop to all oppression of their raiyats.

(g)—*Railways and communications, including canals and irrigation.*

25. The *Kasipurnivasi* of the 12th May says that the Rajpura road, in the

The Rajpura road in the district of Barisal.

district of Barisal, extending from the Katibari at Chakutpore to the Kalijira river is in a state of disrepair. It is a pity that the District Board does

not undertake the repair of a road which is so important in the district.

26. The *Ulubaria Darpan* of the 14th May writes as follows:—

The Amta irrigation canal.

It is now nearly 25 years ago that Government admitted the necessity of the excavation of an irrigation canal to Ulubaria from the Kedua *máth* (field) and passing by Amta. Some years ago, Babu Nabinkrishna Banerji, Subdivisional Officer of Ulubaria, had a portion of this canal excavated; but this portion is being silted up and will be useless some years hence. The re-excavation of this khal has therefore

KASIPURNIVASI,  
May 12th, 1894.

DACCA PRAKASH,  
May 20th, 1894.

KASIPURNIVASI,  
May 12th, 1894.

ULUBARIA DARPAN,  
May 14th, 1894.

become absolutely necessary. Again, both raiyat and zamindar will greatly benefit if means is provided for draining the Kedua *máth* and letting in water into it. The income from the Rajapur canal shows that Government will be a gainer by giving effect to the proposal in regard to the Kedua *máth*. It is proposed to construct a sluice gate at Ulubaria, but it will be better if, instead of doing this, communication with the river is kept up at some other place. The proposal to construct a gate at the old mouth of the Kananadi near the Rayapur khal is a good one. This proposal was first made some seven or eight years ago. It is said that Rs. 2,08,600 from the Ulubaria subdivision is annually lapsing to the Public Works Department. But instead of allowing such a large sum to lapse every year, it should be utilised for the purpose of purchasing material for the construction of a gate at the mouth of the Kana Nadi. Government is asked to carefully consider the proposal.

(h)—General.

DARUSSALTANAT  
AND URDU GUIDE,  
May 10th, 1894.

27. The *Darussaltanat* and *Urdu Guide* of the 10th May says that some time ago the European Powers held a Cholera Conference, and the final report of the Conference has been submitted to the Government of India for its consideration.

In its report the Conference has expressed the opinion that the breaking out of cholera at Mecca is partly due to the negligence of the shipping companies who do not attend properly to the health and comfort of their passengers on the way. It does not, however, appear likely that the Government of India will now do anything to remedy this evil, for though fully aware of the hardships of the pilgrims to Mecca, it has hitherto made no effort to remove them.

KASIPURNIVASI,  
May 12th, 1894.

28. A correspondent of the *Kasipurnivasi* of the 12th May, writing from Gournadi, in the district of Barisal, says that a grog-shop near the local police-station and the sub-registry and steamer office has become a serious nuisance to the public. The shop is resorted to by drunkards, and their conduct puts the women of respectable classes, who have to take steamer near it, to great inconvenience.

HITAVADI,  
May 18th, 1894.

29. The *Hitavadi* of the 18th May says that, while the post peons will draw the extra allowance which has been granted them only for four months, from the 15th August to the 31st December last, the big European officials of Government will draw the compensation allowance as long as their service lasts. How well this speaks of the judgment of a kind-hearted Government!

HITAVADI.

30. The same paper is astonished to hear Lord Reay say, in reply to Lord Stanley's question regarding the operation of the Salt Act in India, that no one is punished for preparing salt for domestic use. Considering that

Lord Reay left India only four or five years ago, it is strange that he should have forgotten all about India, nay, the affairs of his own Presidency, within so short a period. The following references to salt prosecutions in the Bombay Presidency will give the lie to His Lordship:—

1. A poor woman, Devaki by name, was prosecuted for preparing three tolas of salt for her own use. Her son having thrown water into the salt which she had kept for her use, she boiled the water and recovered three tolas of the lost article. For this, she was sentenced to imprisonment with hard labour for eight days, and the High Court reduced the sentence to a fine of one anna. This happened during the latter part of 1890.

About the same time another poor woman, Malamba by name, was sentenced to a fine of Rs. 15, or in default to ten days' imprisonment with hard labour, for cleaning for domestic use a small quantity of impure salt which she bought at the bazar. The High Court reduced the sentence to a fine of eight annas.

Has Lord Reay forgotten Mr. Justice Birdwood's remarks uttered in the course of the trial of the two cases, that the Salt Act 'apparently converts into crimes some perfectly innocent practices connected with the use of salt for domestic purposes?' Lord Reay was an experienced and popular ruler, who had the good of the people at heart, and the public in this country were hardly prepared to hear the reply which he gave to Lord Stanley.

31. The *Sudhakar* of the 18th May says that poor people inhabiting the coast tracts in this country feel it a great hardship because they are not allowed by the Salt Department authorities to manufacture salt even

Salt manufacture for home consumption.

for domestic use. The writer has heard many complaints on this score from the people of Chittagong. According to Lord Reay, the people of this country are not prevented by the law from manufacturing salt for private consumption. It is to be hoped, therefore, that the authorities in India will not unjustly prevent the coast people from manufacturing their own salt.

32. The *Samay* of the 18th May refers to the *Morning Post* newspaper's article on the question of the special train allowances, and observes as follows:—

The special train allowance question.

By his efforts to save 20 lakhs of rupees annually to poor India, Lord Elgin has won the thanks of all her people. The railway companies as well as the officials who will be affected by the abolition of the allowances will do their best to have them retained. This being the case, it is the duty of the Press to support the Viceroy. It ought not to let go this opportunity, for very few proposals, like the one in question, have ever emanated from a Viceroy. The writer thanks His Excellency for this effort to do good to India. His determination to put a stop to the allowances proves his innate nobleness and the excellence of his judgment.

33. The *Pratikar* of the 18th May says that the reasons assigned by the Government of India for the cow-killing riots will not meet with universal approval.

The riot despatch.

34. The *Banganivasi* of the 18th May has the following on the cow-killing riots despatch—

The riot despatch.

It is clear from the portions of the despatch which have been published that it was drawn up with the utmost care and circumspection. But one need not, nevertheless, be at great pains to see that it betrays a leaning. It holds the Hindus as the strong and guilty, and the Muhammadans as the weak and innocent party.

Though the Hindus consider cow-slaughter a great sin, they have never told the Musalmans not to kill cows or the Christians not to eat beef. They only want cows to be slaughtered in a manner which would not hurt their feelings. But the Musalmans have disregarded this Hindu feeling, and hence the riots. Lord Lansdowne, however, gives a very different version. According to him, it was the Hindus who wilfully brought about the quarrels. But the memory of the riots is so fresh that it will be impossible for Lord Lansdowne to mislead anybody. The greatest riots took place at Rangoon, Bombay, and Prabhaspatan; and in all these places it was the Musalmans who wounded the religious feelings of the Hindus, and were the aggressors. The despatch admits this, but, curiously enough, still calls the Hindus aggressors in most cow-killing quarrels.

The reports of the Local Governments, upon which the despatch of the Government of India is based, have not been published, because they are considered unfit for publication. But why are they unfit for publication? It is admitted that the reports of some of the Local Governments are so coloured with bias for one party or the other, that their publication is calculated to wound or excite popular feeling, and it is not difficult to guess on which side the bias lies.

According to Government, cow-killing quarrels are not new in this country, but they have increased of late owing to the following reasons:—

- (1) The religious neutrality of the British Government.
- (2) The extension of railways, telegraph and post-offices, and the wider circulation of newspapers.
- (3) The educational and political progress of the Hindus, and the monopoly of the Government service by the same class.
- (4) The Hindu revival movement.
- (5) The establishment of Gorakshani Sabhas.

But Government should have mentioned another cause—the strong partiality which certain Local Governments and Government officers evince towards the Musalman community, and their efforts to increase the hostility

SUDHAKAR,  
May 18th, 1894.

SAMAY,  
May 18th, 1894.

PRATIKAR,  
May 18th, 1894.

BANGANIVASI,  
May 18th, 1894.

between the Musalmans and the Hindus. All impartial people have been convinced by experience that this last is the one only cause of the riots, and that riots will not be checked if this cause is not removed.

None of the causes which have been assigned by Government was the true cause of the riots. But assuming that the riots were brought about by their combined operation, is Government prepared to remove any one of them, except, perhaps, the Gorakshani Sabhas? It can suppress these sabhas, and it is, as a matter of fact, attempting to suppress them. But it is nothing short of madness to accuse these sabhas of complicity in the riots, when it is remembered that the greatest riots took place in places and provinces in which no such sabhas exist. Gorakshani Sabhas exist in large numbers only in Bihar and the North-Western Provinces, and the tea planters of Bihar, who have Gorakshani Sabhas around them, completely exonerated them from the charge of complicity in the riots, and distinctly testified to the fact of the riots having been brought about through the fault of the Musalmans. But all the same, when the sabhas have incurred the displeasure of Sir Charles Crosthwaite, they must incur the displeasure of the Government of India too.

SANJIVANI.  
May 19th, 1894

35. The *Sanjivani* of the 19th May cannot sufficiently admire the courage and sense of duty displayed by the Viceroy in the discussion of the question of the cost of travelling by special train. The attitude taken up in this question by his executive Council may have astonished Lord Elgin, but His Excellency should know that the Viceroy's executive Council is always an enemy of measures calculated to benefit the country. Probably Lord Elgin is the first Viceroy, after Lord Ripon, who has become disgusted at the conduct of his counsellors, and means to adopt a just policy and disregard their advice. His Excellency will have to meet many similar difficulties, but it is clear that he has courage, which will enable him to overcome them.

SANJIVANI.  
May 19th, 1894.

36. A correspondent of the same paper complains of the decision of the postal authorities of East Bengal not to give any allowance to postal peons for securing the services of boatmen. The authorities will thus oblige so many superior officers of Government to row their own boats.

BANGAVASI.  
May 19th, 1894.

37. The *Bangavasi* of the 19th May has the following:—  
The Government despatch on the subject of the cow-slaughter riots. The report sent home by the Government of India on the subject of the cow-slaughter riots has now been published. Lord Lansdowne must be regarded as the author of the document. In the report the Hindus have been held mainly responsible for the riots, and the Gorakshani Sabhas too have come in for a share of the blame. There is also the insinuation that the ascendancy of the Hindus in all matters has filled the Musalmans with anger and dissatisfaction, and hence these frequent riots and affrays between the two peoples. But all these are stale platitudes. A novel theory advanced in the report to account for the occurrence of the recent riots is, that the facilities of communication created in recent years by rail and canal, and the existence of newspapers indulging in stirring and sensational writing, have much to do with these breaches of the public peace. In short, it is the opinion of the Government of India that the people themselves are to blame for these riots. Who shall say that Government will not after this hold the people responsible also for the dacoities which so frequently occur in the country? It is not unusual for the authorities to hold the people responsible for occurrences which are due, properly speaking, to the present faulty system of administration. It is only lately that riots have begun to take place, but the railway, the canal and the newspaper have long existed in the country. Even if there were any connection between riot on the one hand and rail or newspaper on the other, it would not be possible to do anything now. "You are gainers by the railway and the canal, and as regards the newspaper, that is also your creation. Will you be able to do away with these?"

SAMPRADAYA  
M. 21st, 1894.

38. The *Sam Prakash* of the 21st May refers to the aleged difference between Lord Elgin and his Council on the question of the special train allowances, and asks the Native Press to support His Excellency against his Council. As the Viceroy has become unpopular with his countrymen for the sake of the people of this

country, the latter should be acting unnaturally if they failed to strengthen his hands in this connection. It seems as if Lord Elgin will fulfil the hopes that were raised in the minds of the people by his advent in this country.

39. The *Hindi Bangavasi* of the 21st May says that three Government officers made themselves conspicuous by oppressing the Hindus implicated in the last cow-killing riot at Basantpur, namely, Mr. Manisty, Magistrate of Chapra; Mr. Lang, Joint-Magistrate; and Babu Gayatri Prasanna Ghosal, Police Inspector. For this act of injustice they have been all rewarded by Government with promotion. Government probably wishes to be known that such conduct is agreeable to it.

HINDI BANGAVASI,  
May 21st, 1894.

40. The *Dainik-o-Samachar Chandrika* of the 23rd May has the following:—

The Penal Code is more powerful than the Government's policy in the army; aye, the latter sinks into insignificance compared with the code. The army is put in motion only when there is a war or a rebellion, but the code is put in motion at all hours of the day and night. People have to encounter the army only when they grow turbulent or rise in rebellion, but they have to look the code in the face every minute—aye, every second.

If Government so pleases, it can entangle anybody in the meshes of the Penal Code. That penal net covers the entire earth. If the authorities wish to make use of the Penal Code, they can put us to trouble at every step. No man but the Penal Code can entangle him in its meshes, no act but can be made out an offence under that code.

If Feli Thakur happens to carry away surreptitiously from a feast a sweetmeat or two, he can be prosecuted under the Penal Code for theft. If being unable to realise rent from Radhanath, Ramkrishna snatches away from him a trifle of a cooking utensil, Ramkrishna thereby renders himself liable to prosecution. If unable to recover a loan from Dayal De, Dino Poddar treats him to a hard word or two, he renders himself liable to prosecution, and if he detains Dayal's chudder, he runs the risk of being sent to jail.

One renders oneself liable to criminal prosecution if one calls a thief a thief, a prostitute a prostitute, a *mehter* a *mehter*, and a *muchhi* a *chamar*. The Penal Code has a thousand doors through which to drive people into trouble.

Thanks to the Penal Code, a man with the very best intentions may get into a scrape. Suppose a number of villagers go to a wicked fellow-villager in order to chide him for his wickedness. They at once render themselves liable to prosecution on the charge of being members of an unlawful assembly. Suppose you return home after a long absence, and find your house-compound converted into a public pathway by your fellow-villagers, and you stop the passage. Do you not render yourself liable to prosecution for committing a breach of the peace?

I go to catch fish in a tank of which I am a co-owner. An altercation arises, and I am prosecuted. Nor am I a whit safer if I seek to chastise my adult son for his wicked ways. My wife goes to her father's house against my wish. I go with a number of men to bring her back. I am guilty of the offence of criminal trespass!

Policemen are marching in a body to take up their respective posts. They rudely push me aside without any cause whatever. I remonstrate with them, but I thereby make myself liable to punishment for obstructing the police officers in the discharge of their duty.

In short, I may be never so meek and gentle, it is quite within the power of the police or of my neighbour to harass me by a criminal prosecution. And many are, as a matter of fact, harassed in this way. The net of the Penal Code is not strong enough to keep sharks and crocodiles within its meshes. It is only fish and tortoises that it can keep.

This is why we say that the Penal Code is more powerful than the army. The Police and the Penal Code can easily achieve that which the army is unable to achieve. The army is not half so able to cow down the people as the Police and the Penal Code. That fifteen-sixteenths of the Indian population are such lifeless things is a clear proof of the oppressive rigour of the Penal Code.

And the rigour of that Code is being daily increased. As its excuse for making the Code more rigorous, Government says that it means nothing more than putting down wicked people. But the result, however, of this }

DAINIK-O-SAMACHAR  
CHANDRIKA,  
May 23rd, 1894.

increased rigour is that instead of the wicked being put down, it is only the quieter sort of people that are being crushed. To suppose that Government is increasing the rigour of the Code with a full knowledge of this sad result would be to take a most uncharitable view. But it is at the same time impossible to believe that big Government officials fail to see what everybody else sees so clearly. And that Government should be blind to this fact even after it has been repeatedly pointed out to it, makes one all the more suspicious. One cannot help asking oneself—"Is it, then, the object of Government to render the people weak and spiritless by crushing them under the dead weight of the police and Penal Code?"

God alone knows what the object of the Government is. But if Government's object is really what many suspect it to be, that object is neither good nor practical. To render the entire population of a country weak and spiritless is, in the first place, not an easy thing. In the second place, what glory can there possibly be in ruling over miserable beings, no better than sheep and goats? If this object is pursued with a view to making the work of administration easier, why not banish all men and women and children from the country and fill it with four-footed beasts?

It is the duty of every Government to make the people living under it men in the truest sense of the word. The police and the Penal Code, powerful enough as they are for the purposes of repression, are completely powerless to secure love and loyalty. And no Government that is not based on the love and loyalty of the people should deem itself safe and secure.

### III.—LEGISLATIVE.

CHINSURA  
VARTAVAHAN,  
May 6th, 1894.

41. The *Chinsura Vartavaha* of the 6th May thanks Mr. W. C. Bonnerji and Babu Surendra Nath Banerji for the protest they made against the passing of the Municipal Bill, and says that the amendments proposed by Babu Surendra Nath were all of them reasonable.

The new Act will completely defeat the object with which Lord Ripon introduced local self-government into the country. Who can say that the Act, in the form in which it has been passed, will not reduce local self-government into an administration of local affairs by the Divisional Commissioner alone? For it is certain that, under the Act, Municipal Commissioners will be deprived of all power of independent action. It is surely good for the Divisional Commissioner to exercise supervision over the working of municipalities, but interference with their working at every step will produce a very prejudicial effect. The Act will, in fact, deprive municipalities of all freedom of action, and will invest the Divisional Commissioners with excessive power over them.

It is to be hoped that Lord Elgin will withhold his assent from the Act until its objectionable sections have been removed.

42. The same paper does not approve of the proposal of Babu Surendra Nath Banerji to invest Government with the power of supervising the management of Hindu temple properties.

SULABH DAINIK,  
May 18th, 1894.

43. The *Sulabh Dainik* of the 18th May says:—  
Public criticism on the Sanitary Drainage Bill. Government has invited the opinions of all public bodies on the Sanitary Drainage Bill. Many of these bodies, including the Bengal National Chamber of Commerce, have accordingly sent in their views. But will Government accept any of the suggestions made by these bodies and incorporate them in the Bill, or is it simply collecting their opinions for appearance's sake?

HITAVADI,  
May 18th, 1894.

44. The *Hitavadi* of the 18th May says that, though a good system of drainage is a desirable thing, good drinking water is certainly very much more desirable. This being the case, Government should first address itself to the task of supplying the Bengal villages with good drinking water. If it had known by enquiry the wants of the people in this respect, it would have postponed its drainage scheme and undertaken first of all the excavation of tanks, &c., for the use of the people. The people are very poor, and the standard of living among them is very low. They managed, nevertheless, to preserve their health in the

past, and will be able to preserve it in future, without any expensive system of drainage. The diseases from which they now suffer are the result of the importation among them of unnatural habits of luxury for which the authorities themselves are responsible. This being the case, it will be very unjust on the part of Government to make them pay for the prevention of diseases which it has itself introduced among them. The people are overburdened with taxation, and any addition to their burdens will make their lot unbearable. It is most unreasonable to expect that the people whose poverty prevents them from getting good food in sufficient quantities will spend money for a good system of drainage.

45. The *Pratikar* of the 18th May cites the opinions of Drs. Lethbridge, Lyons, Haye and Saunders to show that The Sanitary Drainage Bill. malaria is not due to bad drainage, but to insufficient feeding, which produces debility and ultimately the disease called by this name. But Government will not accept this opinion because its acceptance will prevent it from carrying forward the Sanitary Drainage Bill. The Bill proposes to improve drainage, but makes no provision for the supply of good drinking water, which is a greater necessity in the mafassal now-a-days. There are a thousand other necessities of the people which ought to be removed before attention is paid to drainage. But Government must have its own way; the people, however, will be unable to bear further taxation.

PRATIKAR,  
May 18th, 1894.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

46. The special correspondent of the *Hitavadi* of the 18th May reports distress from Lesigora, in the Kasba thana of the Distress in the Tippera district. district of Tippera.

HITAVAD,  
May 18th, 1894.

The correspondent reached the place on the night of the 25th of the month of Vaisakh. From the following morning till midday people came to him in batches with stories of distress. This happened also on the day following. People said to him that they were living on boiled pulse and red potatoes. One or two deaths from poverty are also reported to have occurred. Rice sells here at from Rs. 3-6 to Rs. 4½ a maund, and could be had in large quantities, but the people have no money to purchase it. The failure of the paddy crop here for three consecutive years preceding the present from inundation and other causes has made the people penniless. There may not be famine here in the European sense of the word, but here there is what natives call *durbhiksha*, and lots of people will die of it. The District Magistrate has as yet made no enquiry into the matter, and it is rumoured that, when he was asked for redress, he refused to admit the existence of distress, saying that there could be no distress so long as there were leaves on the trees.

47. The *Sanjivani* of the 19th May says that the *boro* crop has not reduced the scarcity in the Tippera district. Distress in the Tippera district. Some days ago rice was selling at Rs. 3-6 per maund, but it is now selling at Rs. 4-8 per maund, and it will probably soon go up to Rs. 5 per maund. The people are in as great distress as before. The District Board ought no longer to remain indifferent to the situation.

SANJIVANI,  
May 19th, 1894.

48. A correspondent informs the same paper of severe distress in the villages within the jurisdiction of the Baliakandi thana, in the Goalundo subdivision of the Faridpur district. Distress and cholera in the Faridpur district. Cholera, too, is raging violently in these villages, and five to six hundred deaths have already occurred.

SANJIVANI.

#### VI.—MISCELLANEOUS.

49. The *Bharat Mitra* of the 17th May says as follows:—  
The smearing of trees. Lord Lansdowne and some retired Anglo-Indian officers are of opinion that the smearing of trees in Bihar possesses no political significance whatever and is a purely religious act.

BHARAT MITRA,  
May 17th, 1894.

Now, these gentlemen, though they lived in India for some time, are totally ignorant of the feelings of the Indian people, and they do not know, therefore, that religion is of the same supreme concern to the Hindus as politics. That is why a mutiny broke out in 1857.

It may be that the smearing was intended to be a signal forconcerting measures for the protection of cows; and supposing it to have meant nothing else, it was a very serious thing; for, so far as the cow question is concerned, the entire Hindu population of India is of one opinion. The expulsion of Surendra Nath Banerjee from the Legislative Council will shock only a handful of educated Hindus, and the demolition of a Siva mundir will offend only a particular sect among the Hindus, but the slaughter of cows is unbearable to the entire Hindu population of India.

PRATIKAR,  
May 18th, 1894.

HINDI BANGAVASI,  
May 21st, 1894.

SULABH DAINIK,  
May 22nd, 1894.

50. The *Pratikar* of the 18th May says that it does not redound to the credit of the British Government that it has been so much alarmed by the tree-marking in Bihar.

The tree-marking in Bihar.

51. The *Hindi Bangavasi* of the 21st May has the following:—

Religious quarrels under English and Muhammadan rule. The Government is wrong in saying that there have been religious quarrels in India from a long time past. The history of the Muhammadan period shows that during that period the Hindus and Musalmans never quarrelled so bitterly in the cause of religion as at present. In the latter part of Muhammadan rule, however, the toleration that was the rule in the first part of that rule made room for religious bigotry, and the Hindus were oppressed by the Musalman rulers in the interest of Islam.

52. The *Sulabh Dainik* of the 22nd May has the following:—

Whites killing the blacks. Verily the Europeans in this country are incarnations of God. Just as Srikrishna became incarnate in every *yuga* and relieved the world of its burden of iniquity, so have the Europeans in India come among men like so many incarnations of God to rid the country of its natives, the wretches who constitute the heavy burden which it has to bear. Like an incarnation of God, the European conquers wherever he goes, and is perfectly invincible. And not even the Englishman's law, that unfailing weapon, can touch a hair of his head. The power, the courage, and the influence of the European are paramount and unmatched in India.

The blacks are natives of India. India groans under their weight. Hence it is that the patience of this all-suffering earth seems to have passed all limits, or why should the goddess earth tolerate in silence the oppression, nay, the murder of the blacks by the whites? Providence has recorded suffering as the lot of the natives, or so much oppression would never have been allowed to go unpunished. The blacks at the present time are labouring under a curse.

Just as the men who met their deaths at the hands of God incarnate achieved their salvation by that means, so do the natives who are killed by Europeans secure salvation for themselves. God grants *nirvan*, the European who kills a native grants him emancipation from the bondage of the flesh. There is therefore nothing to regret or complain of in the destruction of the blacks by the whites. God becomes incarnate for the purpose of saving the good and the virtuous, destroying the wicked, and establishing the reign of *dharma*. Now, the Europeans in India are good and virtuous; while the blacks are wicked. These good Europeans are extremely oppressed by the wicked blacks. The latter are always demanding equality with the former. This is intolerable. If, again, the blacks increase and multiply and cover the whole extent of the country, what will the good Europeans do? This it is which accounts for the frequent murder of natives by Europeans,—murder, that is, which has for its object the protection of the virtuous Europeans. The blacks are a wicked lot, steeped in prejudice and superstition, and addicted to the habit of making outeries which shake, as it were, the very throne of the Empress of India. They are constantly demanding political rights. Their destruction is approved of in the *sastras*.

But how long will this state of things last? If the destruction of the blacks by the whites goes on at this rate, who shall be left to bear witness to the glory of the whites? The whites are indeed strong with the strength of gods, but it is the same God that protects both the black and the white. The same god, the Englishman, whose support has filled the whites with inordinate conceit and leads them to kill the natives as so many beasts, birds and worms, is also the protector of the blacks. It, therefore, behoves the sovereign power—the English nation, that is—to consider how far it is equitable to follow a policy of

inequality in its treatment of the subject people in this country. There is no inequality between native and European in the eye of the law, but in practice the spirit of the law is not found to tally with its letter. A native is punished for committing an offence which if committed by a European goes unpunished. A native is shot by a European, but when the case comes to be tried, evidence is given to show that the gun had gone off by accident. The native is taken for a snake and shot by the European. In his efforts to protect the honour of chaste women, the native is shot down by the European and then stigmatised as a ruffian. The native punkha-puller is killed by his European master, and the act is regarded as sport. The native is killed by the European for venturing to oppose his entrance into a zanana. The native demands the compensation due to him, and is shot dead by the European for the presumption. And the English Government, which sees and understands all this, does nothing to check it. All this makes us say that the Europeans in India are so many *avatars*. The number of these *avatars* is daily increasing, and it is probable that in a short time India will be rid of its black children altogether.

#### URIYA PAPERS.

53. All the Native papers of Orissa give an account of the tour of His Honour the Lieutenant-Governor of Bengal in that Province, and say that they have never seen a Governor so fond of travelling and hard work.

The Lieutenant-Governor's tour in Orissa.

54. The untimely death of Rai N. K. Das Bahadur, the late Deputy Commissioner of Angul and Khondmals, is mourned by all the Native papers of Orissa, in which are published proceedings of meetings held in different parts of that Province with the object of sympathising with the loss sustained by his family and of perpetuating his memory in some form or other.

The late Rai N. K. Das Bahadur and Rai Bankim Chandra Chatterji Bahadur.

A similar sorrow, though in a less degree, is expressed at the death of Rai Bankim Chandra Chatterjee, the late Deputy Magistrate-Collector and distinguished novelist of Bengal.

55. The Puri correspondent of the *Uriya and Navasambad* of the 11th April says that the number of lodging-houses in that town is insufficient to meet the requirements of particular seasons, and that a large number of pilgrims on the occasion of the last Car festival had to spend their days and nights in open air very much to the injury of their health.

56. The *Utkaldipika* of the 21st April gives an account of the Ranpur disturbance, and observes that the disloyal subjects of the Raja should be dealt with vigorously, inasmuch as they make unreasonable demands day after day that can never be satisfied in any way.

57. The *Uriya and Navasambad* of the 25th April anticipates scarcity of food in different parts of Orissa this year, and observes that symptoms of such a state of things have already begun to appear in some of the Tributary States of Orissa, such as Athmullik, Pallahara and Keonjhur.

58. The *Utkaldipika* of the 28th April publishes a letter, purporting to be written by Mr. Kiddel, Private Secretary to the Raja of Mayurbhunj, giving lie to the statements said to have been made by the Raja's grandmother, of which an account was given in the Weekly Report on Native Papers for the week ending 5th May 1894. Mr. Kiddel asserts that the name of the Raja's grandmother was attached to the letter by some unprincipled and unscrupulous persons who had really drafted it. The *Utkaldipika* makes a seeming apology for having published the letter of the Raja's grandmother in its columns.

URIYA AND  
NAVASAMBAD,  
April 11th, 1894.

UTKALDIPAKA,  
April 21st, 1894.

URIYA AND  
NAVASAMBAD,  
April 25th, 1894.

UTKALDIPAKA,  
April 28th, 1894.

## ASSAM PAPERS.

PARIDARSHAK,  
Second fortnight of  
Baisakh.

59. The *Paridarshak* of the second fortnight of Baisakh, says that owing to the continuous drought of the current month the *aus* Prospects of the crops in Sylhet. crop has not fared well. The outturn of the *boro* has been satisfactory, but owing to the partial failure of the *aus*, the cultivators are not bringing the former to market in large quantities. The price of rice is therefore steadily rising, and if it goes on rising for another month, Sylhet will have to face a scarcity even more dreadful than that of last year. Already many people find themselves unable to procure two meals a day.

SRIHATTAVASI,  
Second fortnight of  
Baisakh.

60. The *Srihattavasi* of the second fortnight of Baisakh 1301 (B.S.) says that the 55 years rule regarding retirement from The 55 years rule in Sylhet. Government service is seldom given effect to in Sylhet, and it is extremely unusual to find even native judicial officers in the district who have passed that age being called upon to retire. There are at this moment two or three such officers in Sylhet town.

SRIHATTAVASI.

61. The same paper says that the streets in Sylhet town are not properly lighted at night, and more oil is said to be consumed for the purpose than is necessary. There is no fixed time for lighting the lamps. In some parts of the town, the lamps are lighted so early as 5-30 P.M.

SRIHATTAVASI.

62. A correspondent of the same paper draws the attention of Government and the local authorities to the want Water scarcity in certain villages in Sylhet. of good drinking water in the villages of Pathanipara, Bandarhati, Nalutuk, Natpara and adjacent villages, and prays that the old wells in those places may be reclaimed for the benefit of the villagers.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

The 26th May 1894.